Mr. Anthony Wotton's DEFENCE Against Mr. George Walker's CHARGE,

Accusing him of Socinian Heresie and Blasphemie:

Written by him in his life-time, and given in at an hearing by Mr WALKER procured;

And now published out of his own papers by SAMUEL WOTTON *his Sonne.*

Together with a Preface and Postscript, briefly relating the Occasion and Issue thereof,

By THOMAS GATAKER, an eye and eare-witnesse of either.

Hieronym. adv. Errores Joan. Hierosol.

Nolo in suspicione hæreseos quenquam esse patientem.

CAMBRIDGE,

Printed by *Roger Daniel*, Printer to the University.

Anno Dom. 1641.

LIBRARY OF UNION
THEOLOGICAL
SEMINARY,
NEW YORK.
GIFT FROM
DAVID H. McALPIN.

The Preface.

IT hath ever been and is generally held a breach, not of Charity alone, but even of * Piety too, to insult over and trample upon persons deceased: which if in any sort of men doth well deserve such a censure, surely among Christian men especially it may justly be so deemed for any in that manner to deal with their Christian brethren, such as have lived and died in the profession of the same common Faith in Christ, and in the fellowship of the same Church of God with themselves. Not that it is presumed an act unwarrantable or uncharitable to refute any errour that such have broched while they lived, or to remove any scruple that thereby may remain in the minds of those that yet survive: For * a fond thing were it, not to offer to pull out the

* Οὐχ ὅσιν κτάμενοισιν ἐπ' ἀνδράσιν εὐχετάασθαι, Homer. Od. χ.

* Ἀλλ' οὐδ' εἰ ὁ βαλὼν ἀπηλλάσω, καλῶς εἶχε περιορᾶν τὸ βέλος, οὔγε νεῖ μόνον. Plut. de sera numin. vindict.

ſhaft ſticking yet in the body, or not to ſeek to cloſe up the wound by it made in the fleſh, becauſe the party were gone and had withdrawn himſelf who had ſhot the one, and thereby cauſed the other. Free it is at all times to defend neceſſary truths, whether the Authours and Patrons of them ſurvive yet or be deceaſed: but to inſult and triumph over any, when they are now dead and departed from us, as if we had convinced and conquered them while they were yet alive with us, when as indeed we have done nothing leſſe; yea, to renew aſperſions and imputations of the moſt heinous and horrible guilt that can be againſt them long after their deceaſe, when we ſuppoſe the memory of things ſo long before paſt and gone may be worn out with the moſt, and buried with the greater number of thoſe that were privy to what was then done, recharging them in moſt vehement & virulent manner with thoſe crimes which the parties then cleared themſelves of, nor were we then able to make any good proof of againſt

them

them, may deſervedly be cenſured (if I be not much miſtaken) to argue no ſmall defect, not of piety and charity alone, but even of humanity, (not to adde, of common honeſty it ſelf) in thoſe that ſo do.

Now this whether Mr George Walker have made himſelf guilty of or no, in his Treatiſe lately publiſhed under the Title of *Socinianiſme in the Fundamentall point of Juſtification diſcovered and confuted*, concerning Mr Anthony Wotton, a man, by Mr Walkers own confeſſion, of ſpeciall note for his piety, life and learning, while he lived, which both the Univerſity of Cambridge, and the City of London are able alſo to give ample teſtimony unto; I ſay nothing my ſelf, but leave it to be tried and judged by the ſequele, wherein I ſhall be only a relatour of that that my ſelf was for the moſt part either an eye or an ear-witneſſe of, leaving Mr Wotton to plead his own cauſe, and Mr Walker's own dayes-men by their award under their own hands either to caſt or to clear him.

The Relation.

The Occasion.

NOt to hold my reader therefore long in the entry ere I come to the Relation: Mr Walker in a letter directed to Mr Wotton (whom he had before bitterly inveighed against both in private and publick) dated May the second, 1614. yet to be seen under his own hand, chargeth him (for you shall have it precisely in his own words) on this wise,

Mr Walkers charge

The Errours and Opinions which you maintain, and wherewith you have infected divers, are of all that ever were sown by the enemy of God and man amongst Christian people the most pestilent and dangerous, being nothing else but the heresies of Servetus and Socinus those most damnable and cursed hereticks, the greatest monsters that ever were born within the borders of Christ his Church.

And after this charge in such hideous terms conceived, in the same letter he subjoyneth this peremptory challenge,

Meet

Meet me as a Chriſtian before eight learned and godly Miniſters choſen equally by both, that they may be witneſſes betwixt you and me, and that it may be ſeen whether I do juſtly charge you with hereſie and blaſphemy or no, and whether your writings do not ſhew you to be a Socinian. His Challenge.

Upon receit of this letter containing much other laviſh and menacing language, Mr Wotton repaired to the Right Reverend, the then Biſhop of London, Dr King their Dioceſan, acquainted him with the buſineſſe, and requeſted his Lordſhip to convent Mr Walker and himſelf, and to heare them both together; not refuſing, if Mr Walker could make his charge good againſt him, to undergo ſuch cenſure and penalty as he ſhould be deemed thereby to have juſtly deſerved; otherwiſe requiring due ſatisfaction by his Lordſhips means from him who had wronged him in ſuch manner. But the Biſhop perſwaded Mr Wotton rather, according to Mr Walkers own Propoſition, to referre the matter

to ſuch a number of their brethren the Miniſters as were by him mentioned, and ſo to make a private end of the buſineſſe. Whereunto Mr Wotton returned this anſwer, That howſoever he deſired rather that his Lordſhip would be pleaſed to have the hearing of it himſelf, yet ſince that he ſeemed to like better of the other courſe by Mr Walker propounded, he was well content to condeſcend thereunto, ſo be that his Lordſhip would be pleaſed to aſſigne one of his Chaplains then preſent to be one of the foure to be nominated by him, though a ſtranger to him; for that he cared not who they were, acquaintance or ſtrangers, ſo they be godly and learned, that ſhould heare and judge his cauſe. And the Biſhop accordingly promiſed that it ſhould ſo be, aſſigning Mr Henry Maſon, a grave and reverend Divine, being then and there preſent, to undertake that office with ſuch others as were to be adjoyned unto him in the ſame: who yet ſurviving in the City is able to teſtifie of this paſſage with the Biſhop, whether it were accor-

according to this relation or no. For I have this onely from Mr Wotton's own report (though nothing doubtfull of the truth of it) who meeting me accidentally in Pauls Church as he came from the Biſhop, having not ſeen him long before, ſhewed me Mr. Walker's letter, told me what ſpeech he had had thereupon with the Biſhop, and what by the Biſhops perſwaſion he had yielded unto; withall requeſting me to be one of thoſe that were on his part to be named for the diſcuſſing and deciding of this difference. Which motion of his albeit I deſired to wave, wiſhing him rather to make choiſe of ſome other, both nearer at hand, and of better abilities, the City affoording ſuch not a few; yet at his inſtant requeſt, the rather preſſing it upon me, becauſe he had, as he ſaid, ſo happily light upon me unexpected, and notwithſtanding that he knew before my judgement in ſome particulars to differ from his, having both by word of mouth, and in writing alſo ſometime at his own requeſt manifeſted to him as much, yet

making no reckoning thereof, I was at length induced to condeſcend thereunto.

The perſons nominated by Mr Walker were Mr Stocke, Mr Downame, Mr Gouge, and Mr Weſtfield; whereof three is yet living, Mr Stock onely is deceaſed. Thoſe that were nominated by Mr Wotton (becauſe Mr Maſon by occaſion of an extraordinary employment by his Majeſtie ſuddenly enjoyned, of ſurveying a book of Dr John Whites ready to be publiſhed, could not attend the buſineſſe, another therefore being ſubſtituted in his ſtead) were theſe, Mr Balmford, Mr Randall, Mr Hicks, Chaplain to the Earl of Exceſter, and my ſelf; who alone (I ſuppoſe) of all the foure now ſurvive, and am the rather induced to affoord this Chriſtian office to ſo worthy * a deceaſed friend.

It was thought not ſo fit to meet in a private houſe (which at firſt we had done, but found therein ſome inconvenience) as in ſome Church that ſtood out of the way of ordinary concourſe. By occa-

* Οὐν ἂν προδοίην καίπερ ἀλυγεν φίλον, Mortuum etiam haud ſuſtineo amicum prodere, *Eurip. apud Dion. Pruſ. orat.* 37

occaſion hereof Dr Baylie, afterward Biſhop of Banghor, came in as one of us, and made up a ninth, becauſe we deſired to make uſe of his Church. There accordingly we met, and ſome time being ſpent, or, if you will, waſted, rather in looſe invectives then in orderly diſputes, I made bold to propound a courſe to the reſt of the company (becauſe time was precious, and my ſelf came fartheſt) for the better expediting of the buſineſſe undertaken by us; which was alſo generally approved of by the reſt, and by both parties agreed unto.

The Propoſition was this, That Mr Walker ſhould in a Parallel conſiſting of two columns ſet down Socinus his hereticall and blaſphemous errours and poſitions on the one ſide, and Mr Wottons aſſertions, wherein he charged him to concurre with Socinus, over againſt them on the other ſide: upon view whereof it might the ſooner appear how the one ſuited with the other.

Mr Walker undertook ſo to do; and Mr Wotton required onely to have Mr Walkers

Walker's ſaid writing delivered unto him ſome two or three dayes before the ſet time of our next meeting, that he might againſt that day prepare a brief anſwer thereunto, in writing then to be exhibited. The motion was on either ſide deemed equall; nor did Mr Walker himſelf miſlike it.

Now by this means, God in his providence ſo diſpoſing it (which at the preſent in likelihood was little dreamed of) Mr Wotton, as * Abel, though deceaſed, is inabled to ſpeak in his own defence, and to plead now his own cauſe as well as then he did.

* Heb. 11. 4.

Mr Walkers Parallel, and therein his Evidence produced for the proof of his charge above mentioned, you ſhall have in his own words as it was then given in; thoſe pieces of it onely that were conceived in Latine being faithfully tranſlated word for word, as near as could be, into Engliſh, becauſe in Engliſh Mr Walker's book with the renewed Charge is abroad.

Mr

Mr WALKER's *evidence.*

THat it may plainly appear that Socinus, Servetus, Oſtorodius, Gittichius, Arminius and Mr Wotton do in the doctrine of Juſtification hold one and the ſame opinion in all points, I ſhew by the parts and heads of their doctrine ſet down in order, and by their own ſayings and teſtimonies paralleled and ſet one by another.

The firſt errour of Socinus and his followers is,

That Juſtification is contained onely in Remiſsion of ſinnes, without imputation of Chriſt his Righteouſneſſe.

SOCINUS. *His own words.*	WOTTON.
1 For (as oft hath been ſaid by us) in remiſſion of ſinnes, which is the ſame wth not-imputation of ſins, is our righteouſneſſe contained: and therefore with Paul, *not to impute ſinnes*, and *to impute righteouſneſſe*, or *to account righteous*	1 Albeit with Piſcator I willingly acknowledge that the juſtification of a ſinner is wholly comprehended in the alone pardon of ſins; yet I find no where in Holy writ that there is need of the Imputation of Chriſts paſſive obedience

are

are the ſame. And with this imputation (as we have ſaid) the imputation of anothers righteouſneſſe hath no commerce, *Treatiſe of Chriſt the Saviour. Part.* 4. *chap.* 4. *pag.* 463. *column.* 2. *near the end.*

2 There is no one ſyllable extant in holy writ of Chriſts righteouſneſſe to be imputed unto us, *Chap. the ſame, pag.* 462.

3 It is the ſame with Paul, *to have ſinnes covered, to have iniquities remitted, to have ſinne not imputed*, that it is, *to have righteouſneſſe imputed without works.* And this manifeſtly declareth, that there is no cauſe why we ſhould ſuſpect mention to be made of anothers righteouſneſſe, ſince we reade that Faith was imputed unto Abraham for righteouſneſſe, or unto righteouſneſſe, *pag. the ſame. col.* 2.

4 God delivered the Lord Jeſus unto death, that by him riſing from the dead we might hope to obtain juſtification, that is, abſolution from our ſins, *Pag.* 463. *col.* 2.

5 That is firſt to be unto the attaining of it, *Theſes in Latine.*

2 That Chriſts obedience is imputed by God to the juſtification of a ſinner, doth not appear by any teſtimonie of Scripture, or by any argument, or by any type or ceremonie in the Law, or by any ſignification in the Sacraments of the Goſpel, *In the ſame, arg.* 1.

3 No neceſſary uſe or end can be aſſigned of the imputation of the obedience of Chriſt to the juſtification of a ſinner, *In the ſame, arg.* 4.

4 I renounce the Law, both in whole and in part, performed by our ſelves, or any other in our ſtead, to the juſtifying of us in the ſight of God.

5 I aſſent to Piſcator, that juſtification conſiſteth wholly in remiſſion of ſinnes. For ſo doth the Apoſtle, Rom. 3. & 4. propound and diſpute the queſtion, without any mention or inckling of Chriſts righteouſneſſe. Theſe are his words in a little *Engliſh Pamphlet*, firſt pub-

considered, that this imputation can in no wise be upheld, *In the same place.*

lished briefly, and secondly by him enlarged.

The second point or errour is,

That Faith is a condition appointed by God to be performed on our parts for obtaining of Justification.

SOCINUS.

1 The promise was made to Abraham not without a secret condition, to wit, that he should walk before God and be perfect, that is, he should not refuse to obey him. Now to walk before God, and to obey him, are included in faith, and cannot be without it; yea they flow from it alone, as he himself teacheth after in the same chapter.

2 The confidence saith he (which he had before affirmed to be faith) is the cause of our obedience: Therefore a man believeth, because he trusteth. And it is perfected by obedience: because no man is truly said to have trusted, before he do indeed obey, *Part.* 4.

WOTTON.

1 The condition to be performed on our part to justification, is to believe, *Sermon* 8. *upon John, pag.* 352.

2 The act of faith or believing bringeth justification and adoption onely and merely by the place and office which the Lord of his own mercie hath assigned it, to be the condition required on our parts for the atchieving of these favours

Chap.

chap. 11. pag. 555, 556.

And a little after,

3 Whereby that appeareth to be most true, which we even now strove to prove, that that faith, which of it self so far as concerneth what is in us doth justifie us, is confidence in Christ, 559.

and honours, *Serm.* 9. *pag.* 452.

The third errour is,

That Faith doth not justifie us, as it apprehendeth Christ and his righteousnesse, but by it self, in a proper not metonymicall sense.

Socinus.

1 We are justified by faith in Christ, so farre forth as we trust in Christ, *Part.* 4. *chap.* 11. *pag.* 558. *col.* 2.

2 The faith of Christ doth justifie us by it self, or

Wotton.

1 Faith in that place (to wit, Rom. 4. 5.) is to be taken properly unlesse peradventure it be used for *to believe* or *to trust*. For that which is by some alledged of a trope, whereby they suppose that Christs obedience apprehended by faith is signified, I doubt how I may grant.

And a little after,

2 What trope should there lie hid, I see not.

(to ſpeak more rightly) God doth juſtifie us by himſelf, *pag.* 559. *col.* 1.

3 Alſo *Serm.* 9. *on John.* Abraham believed God; and *it*, that is, *his believing*, was counted to him for righteouſneſſe, *pag.* 453.

4 Alſo in his Purgation, I think that faith in Chriſt, without a trope, in proper ſpeech is imputed to all believers for righteouſneſſe.

The fourth errour is,

That for faith properly taken, and dignified and made worthy, not of it ſelf, but in Gods acceptation and of his mercie, a man is juſtified, and may lay claim (as it were) to remiſſion of ſinnes.

SOCINUS.

1 For faith we are deemed perfectly juſt.

And a little after,

2 Abraham believed God; and for that cauſe he was accounted of him for righteous, *Part.* 4. *chap.* 4. *pag.* 462. *col.* 2.

3 For one act of faith was Abraham righteous,

WOTTON.

1 He that believeth is accounted by God, to all purpoſes concerning eternall life, to have done as much according to the covenant of the Goſpel, as he ſhould have been accounted to have done, according to the covenant of the Law, if he had perfectly

Servetus, Book 2. of Law and Gospel, as Calvine reciteth in his refutation of Servetus, *pag.* 903.

fulfilled it, *In his first English paper.*

The fifth errour is,

That faith is no firm perswasion, by which men apprehend and lay hold upon Christ and his righteousnesse, and apply them to themselves, as of right belonging to us by our spirituall union: but that it is a trust and confidence in Christ for salvation joyned with obedience to Christs precepts: or (to speak plainly) a confidence that Christ, having obtained by his obedience the Kingdome and all power, will certainly give us salvation, if we relie on him, and obey his counsels.

Socinus.

1 Faith in Christ, which maketh us righteous before God, is nothing else but to trust in Christ, *Part. 4. chap. 11. in the beginning: and in the same, page 560. col. 2.*

Wotton.

1 As for that perswasion, wherein some would have faith to consist, it followeth him that is justified, not goeth before, as faith must needs do, *Ser. on John, p. 392. also p. 388. and 448.*

2 To

2 To believe in Christ, is nothing else but to trust in Christ, to cleave to Christ, and from the heart to embrace his doctrine as heavenly and healthsome.

And a little before,

3 This your apprehension of Christ, is a mere humane device, and a most empty dream.

And towards the end of the chapter.

4 He calleth our perswasion of righteousnesse, already obtained and gotten by Christ, vain.

2 To believe in Christ is to trust in Christ, and to rest on him, to have his heart settled, and to relie wholly and onely on him.

And what this trust is, he describeth more particularly, *pag.* 390. where he saith,

3 It is such a Faith, as maketh us rest upon God for the performance of his promise.

The sixth errour is,

That Christs whole obedience and righteousnesse serve, first and immediately for himself, to bring him into favour and autoritie with God: and secondly onely for us: Not that it might be communicated to us in him, to make us truly and formally righteous, but onely that it might serve for our use in that it maketh him gracious with God, and so both able to obtain that faith might be accepted for righteous-

neſſe, and we for it; and alſo powerfull to give thoſe bleſsings which are promiſed to thoſe that truſt in him.

SOCINUS.

1. As Adams offenſe made him and all mankind procreated by him guiltie of death, ſo Chriſts righteouſneſſe and obedience procured life eternall to Chriſt himſelf. Whereby it cometh to paſſe, that ſo many as ſhall be procreated by him become partakers of the ſame life, *Part. 4. chap. 6.* and, *2. part. 2. Chap. 8. p. 178. col. 2.* and, *3. part. 3. chap. 3. in the end.*

WOTTON.

In a paper written in Latine.

1 All the good will wherewith God embraceth us proceedeth from that grace, that Chriſt is in with God. Now that is in theſe things for the moſt part contained, that he is by nature the Son of God, that he is perfectly holy, that he hath performed obedience exact in all reſpects, both in fulfilling the Law, & in performing all things belonging to the office of a Mediatour: from whence it followeth, that thoſe that believe are for Chriſts righteouſnes gracious with God.

And in the ſame paper,

2 If queſtion be concerning the formall cauſe of juſtification, I exclude from it either obedience of Chriſt. If of the efficient by way of merit, I maintain it to depend upon both.

The

The ſeventh errour is,

That Chriſt did not ſatisfie the juſtice of God for us, in ſuch ſort, that we may be ſaid (when we truly believe) to have ſatisfied the juſtice of God and his wrath in him: and that God of his mercie without Chriſts ſatisfaction made ours, doth pardon our ſinnes and juſtifie and redeem us.

SOCINUS.

1 Reade over all the places of the New Teſtament, in which mention is made of redemption, and you ſhall find none in which there is evident mention of the paiment of any true price, or of ſatisfaction, *Part. 2. chap. 1. pag. 109. col. 2.*

And a little after,

2 As we are ſaid to be ſold under ſinne, that is, enſlaved to it, without any true price intervening; ſo are we ſaid to be redeemed from the ſame by Chriſt, that is, freed, though no price hath truly and properly intervened.

WOTTON.

In the paper written in Latine.

1 Neither (that I ſpeak freely what I truly think) can I underſtand what place is left for pardon, if by payment of pains in Chriſt we be deemed to have ſatisfied the wrath of God, and to have born the puniſhment due to our ſinnes: for Pardon and Puniſhment are contraries.

2 Alſo in his Engliſh paper enlarged, the ſame words are rehearſed, and the ſame reaſon given,

3 Likewiſe *Part.* 1. *chap.* 7. *in the end*, he denieth Satisfaction.

4 Alſo *Chap.* 4. *pag.* 84. *col.* 2. That there is no need of any ſatisfaction, when the offenſe is not imputed to him that hath offended by the party againſt whom he hath offended, or the debt is by the creditour remitted.

even, Becauſe Pardon and Puniſhment are contraries.

Thus have you the evidence by Mr Walker then given in for the juſtifying of that his charge: which, for the effect and ſubſtance of it, is in as broad and odious terms in print now again renewed, ſome ſix and twenty years after the cauſe according to his own requeſt heard, and ſome fourteen years after Mr Wotton's deceaſe.

May it pleaſe you now to heare Mr Wotton's anſwer in his own defenſe, as it was in writing by him then exhibited.

Mr

Mr. Wotton's Defence.

A. W. in the doctrine of Juſtification holdeth one and the ſame opinion in all points with Socinus: and therefore is juſtly charged by G. W. to be guilty of hereſie and blaſphemy. Charge.

That he doth hold the ſame in all points, is ſhewed by theſe ſeven Errours following:

The firſt Errour of Socinus and his followers is, *That Juſtification is contained onely in Remiſſion of Sinnes, without Imputation of Chriſts Righteouſneſſe.* Errour 1.

1. If you mean without Imputation of Chriſts Righteouſneſſe as the meritorious cauſe of Juſtification, I grant the Propoſition to be hereticall and blaſphemous. And ſo doth Socinus deny Imputation. Anſwer.

I. Chriſt (ſaith he) *did not ſatisfie for our ſinnes: Treatiſe of Chriſt the Saviour, Part* 1. *chap.* 1. *pag.* 1. *part* 2. *chap.* 17. *pag.* 245. *col.* 1. *part* 3. *pag.* 306. *beginning, and chap.* 1. *pag.* 307. *col.* 1.

II. He could not ſatisfie, Part 2. *chap.* 24.

*pag.*288. *col.*2. *part.*3. *in argum. chap.*6. *pag.*406.

III. He did not pacifie God, Part 2. *chap.* 2. *pag.*120. *col.*1. *Part* 1. *chap.*7. *pag.*76. *col.*2.

IV. There was no need of any satisfaction to be made, Part 1. *chap.*1. *pag.*1.

V. God would not that any satisfaction should be made, Part 3. *chap.*2. *pag.* 317. *col.*2. *and pag.*324. *col.*1.

But I do not so deny Imputation of Christs Righteousnesse: for I acknowledge it to be the meritorious cause of our Justification, and that for it we are accepted of God as fully as if we had fulfilled the Law perfectly, *Treatise of the Justification of a Sinner, in explication of the definition of Reconciliation, and in the definition of Adoption, and in the Conclusion.*

2. If you mean without Imputation of Christs Righteousnesse, as the formall cause whereby we are made formally righteous, by having fulfilled the Law, and satisfied the Justice of God in Christ, I say the Proposition is neither hereti-

call

call nor blaſphemous.

And that I muſt be ſo underſtood, my writings ſhew.

For, firſt, I profeſſe that I ſpeak of the formall cauſe of Juſtification, *Treat. of Juſtific. of a Sinner, in the State of the Queſtion, in Anſwer to Argum. for Poſition* 1. *and to Arg.* 1. *for Poſition* 3. *and in the Concluſion.*

Secondly, I expreſſe that manner of formally righteous, *Treat. of Juſtific. of a Sinner:* where I expound what it is to impute to a Sinner Chriſts Obedience; and of Juſtification, where I deliver mine own opinion, *Sect.* 2. which is the very place that Mr Walker alledgeth againſt me out of the Engliſh.

Therefore I agree not with Socinus in this firſt Errour, but am unjuſtly charged to be guilty of hereſie and blaſphemy for holding one and the ſame opinion with him in all points in the doctrine of Juſtification.

The ſecond Errour is, *That Faith is a condition appointed by God to be performed on our parts for obtaining Juſtification.* Errour 2.

I. Soci-

Answer. 1. Socinus defineth believing on Christ to be nothing else then to yield ones self obedient to God, according to the rule and prescript of Christ, and by so doing to expect from Christ himself the crown of life eternall, *Treat. of Christ the Saviour, Part 3. chap. 2. pag. 321. col. 1.*

2. He maketh Faith to be indeed (as Mr Walker saith) a confidence in Christ, but he addeth immediately (which Mr Walker leaveth it) that is, an obedience to Christs precepts, with a firm hope of obtaining those things which he hath promised to those that obey him, *Part 4. chap. 11. pag. 559. col. 1.* and in the same page he laboureth to prove, That Faith doth signifie obedience to Christs Commandments, *Sect. Hinc factum est.*

3. He maketh Repentance and Amendment of life the means to obtain that forgiveness of sinnes which Christ hath brought, *Part 3. chap. 2. pag. 321. col. 1.*

4. And whereas Faith is added to Repentance, *Act. 20. 21.* It is not (saith he)

he) becauſe Faith in Chriſt is required unto the obtaining of remiſſion of ſinnes, as working ſomewhat more in us beſides repentance it ſelf, that doth hereunto appertain; but becauſe this Repentance cometh not but by Faith in Chriſt. *In the ſame columne, Sect. Manifeſtum.*

5. He ſaith, that whereas John ſent the people to Chriſt, and warned them to believe in him; it was not as if they ſhould find any other thing beſides Repentance in Chriſt that was requiſite unto the obtaining of pardon from God, but, firſt, that they might be exactly taught of Chriſt what that Repentance ought to be. Beſides, that from Chriſt they might underſtand that that was wholly ſo indeed, which he delivered onely as a meſſenger. Laſtly, that they might not be waſhed with water onely, but have the holy Ghoſt poured upon them, *Part* 3. *pag.* 320. *col.* 1. But I never writ, ſpake, nor conceived ſo of Faith to the obtaining of Juſtification. Nay, it is evident that I make Faith not a believing of that which Chriſt taught,

and

and an aſſurance of obtaining that he promiſed upon our Repentance and Obedience (which is Socinus his confidence, *Part* 4. *chap.* 11 *pag.* 559. *col.* 1.) but a reſting and relying upon Chriſt, a truſting to Chriſt for ſalvation, *Serm.* 6. *upon Johh, pag.* 286. *and Serm.* 8. *pag.* 386, 389, 398. yea a means, and, if you will, an inſtrument to apprehend and receive Chriſt to our Juſtification, *Treat. of Juſtific. in explicat. of the Definition of Reconcil.* So that, for ought I hold of Faith, Chriſts Righteouſneſſe may be even the formall cauſe of our Juſtification.

Therefore I agree not with Socinus in this ſecond Errour, but am unjuſtly charged to be guilty of hereſie and blaſphemy for holding one and the ſame opinion with him in all points in the doctrine of Juſtification.

Errour 3. The third Errour is, *That Faith doth not juſtifie us, as it apprehendeth and applieth Chriſt and his Righteouſneſſe; but by it ſelf, in a proper not metonymicall ſenſe.*

Anſwer. This third Errour hath two Propoſitions, which ſhall be anſwered to ſeverally. The

The former is, *That Faith doth not juſtifie as it apprehendeth and applieth Chriſt and his Righteouſneſſe.*

I hold this Propoſition to be falſe; acknowledging and confeſſing that Faith doth not juſtifie us but onely as it apprehendeth and applieth Chriſt and his Righteouſneſſe; the very condition of the Goſpel being, That by Faith we apprehend and apply Chriſt and his righteouſneſſe to be juſtified thereby, *Treat. of Juſtifie. in explic. of the definit. of Reconcil.*

The other Propoſition is, *That Faith doth juſtifie us by it ſelf in a proper not metonymicall ſenſe.*

I never ſaid or thought that Faith doth juſtifie us by it ſelf. This onely I ſay, that in this Propoſition, *Faith is counted for Righteouſneſſe*, the word *Faith* is to be taken properly, not tropically; the queſtion being in ſuch Propoſitions not of the meritorious or formall cauſe of our Juſtification, but of the condition required on our part in ſtead of keeping the Law.

There-

Therefore I agree not with Socinus in this third Errour, but am unjustly charged to be guilty of heresie and blasphemy for holding one and the same opinion with him in all points in the doctrine of Justification.

Errour 4. The fourth Errour is, *That for Faith properly taken, and dignified and made worthy, not of it self but in Gods acceptation and of his mercy a man is justified, and may lay claim to remission of sinnes.*

Answer. Neither Socinus nor Servetus (in the words you bring out of them) affirm that a man is justified and may lay claim to remission of sinnes, for Faith any way dignified, *&c.* Nay, Socinus avoucheth, that Repentance and Amendment of life is that by which that forgivenesse of sinnes which is brought by Christ is obtained, *Part* 3. *chap.* 2. *pag.* 322. *col.* 1. How then am I proved to agree with him in that Errour which he is not proved to hold? Especially, seeing that I never said that we are justified for Faith, and do renounce all dignity and worth in Faith, and give the whole me-

rit of our Juſtification to our Saviour Chriſt and his obedience.

That which is alledged out of my papers is no more but this, That the condition of the Goſpel being Faith, as the condition of the Law is Keeping of the Law; he that believeth in Chriſt hath done as much, that is, performed the condition of the Goſpel, as well as he that keepeth the Law hath fulfilled the condition of the Law: ſo that on his part God requireth no more to his Juſtification.

And that this is certainly my meaning, the words going before in that Engliſh paper, and thoſe alſo that follow in the other Engliſh paper, and in the Latine, do manifeſtly ſhew.

Therefore I agree not with Socinus in this fourth Errour, but am unjuſtly charged to be guilty of hereſie and blaſphemie for holding one and the ſame opinion with him in all points in the doctrine of Juſtification.

The fifth Errour is, *That Faith is no* Errour 5
firm perſwaſion by which we apprehend and

lay

lay hold upon Christ and his Righteousnesse, and apply them to our selves as of right belonging to us by our spirituall union; but that it is a trust and confidence in Christ for salvation, joyned with obedience to Christs precepts: or (to speak plainly) a confidence that Christ, having obtained by his obedience the kingdome and all power, will certainly give us salvation if we rely on him and obey his counsels.

Answer. Whether the three Propositions set down in this Errour, be rightly gathered from the words alleaged by Mr. Walker out of Socinus or no, I leave to other mens judgement. But whatsoever Socinus held, I have nothing to do with any of these Propositions. Onely of the first I say, That the perswasion, whereof I speak in the place he bringeth, is that particular assurance that every man (as some define Faith) must have to Justification; *viz.* that his sinnes are forgiven in Christ: Whereas Faith (being the condition required on our part) must go before Justification, at least in nature. But this perswasion followeth it, and is bred

bred in us by the Spirit of God after we believe and are justified. For it is given to us, being already adopted Sons, *Gal.* 4. 5. and Adoption is a Prerogative vouchsafed us upon our believing, *John* 1. 12.

Therefore I agree not with Socinus in this fifth Errour, but am unjustly charged to be guilty of heresie and blasphemy for holding one and the same opinion with him in all points in the doctrine of Justification.

The sixth Errour is, *That Christs whole Obedience and Righteousnesse serve first and immediately for himself to bring him into favour and authority with God; and secondly, onely for us: Not that it might be communicated to us in him, to make us truly and formally righteous; but onely that it might serve for our use, in that it maketh him gracious with God, and so both able to obtain, that Faith might be accepted for Righteousnesse and we for it; and also powerfull to give those blessings which are promised to those that trust in him.* Errour 6.

The words you alledge out of Socinus Answer.

nus prove no more (at the moſt) but the firſt point of this Errour, *That Chriſts whole Obedience and Righteouſneſſe ſerve firſt and immediately for himſelf, to bring him into favour and authority with God.*

There is nothing in this ſixth Errour that toucheth me.

All that I ſay, in the former place alledged by Mr Walker, is no more but this; That whatſoever maketh Chriſt beloved of God is ſome cauſe of Gods love to us who are beloved in and for him, *Epheſ.* 1. 3, 4, 6. Now among other things for which Chriſt is beloved, his holineſſe and obedience have no mean place. Whereupon it followeth that they may be reckoned in the number of thoſe cauſes that make us beloved of God in and for his Sonne our Saviour Jeſus Chriſt, *Treat. of Juſtific. of a Sinner, in explic. of the Definit. of Reconcil.*

In the latter I ſay, That we are not accounted to be Formally Righteous, by having fulfilled the Law and ſatisfied the Juſtice of God in Chriſt. And yet I acknowledge that we are (for his obedi-

ence)

ence) accepted of God as righteous no leſſe then if we had indeed performed thoſe things. And this was determined in the firſt Errour to be neither hereſie nor blaſphemy.

Therefore I agree not with Socinus in this ſixth Errour, but am unjuſtly charged to be guilty of hereſie and blaſphemy, for holding one and the ſame opinion with him in all points in the doctrine of Juſtification.

The ſeventh Errour is, *That Chriſt did not ſatisfie the Juſtice of God for us in ſuch ſort that we may be ſaid (when we truly believe) to have ſatisfied the Juſtice of God and his wrath in him: And that God (of his Mercy) without Chriſts ſatisfaction made ours, doth pardon our ſinnes, and juſtifie and redeem us.* Errour 7.

Socinus denieth all ſatisfaction by Chriſt, not onely with limitation (as you propound it in this ſeventh Errour) but abſolutely, as appeared in mine anſwer to the firſt Errour: and accordingly he maintaineth that we are pardoned, juſtified, and redeemed without any ſa- Anſwer.

tisfaction made by a true price paid to God the Father by our Saviour Christ for us.

But I acknowledge and professe that Christ hath made satisfaction for us, by paying a true price to God his Father for us: and that God doth not pardon us but for and in respect of that payment made for us.

In the places alledged out of my writings I say no more, but that we cannot be held to have satisfied the wrath of God in Christ, and withall to be truly and properly pardoned. If we have been punished, how are we pardoned? If we be pardoned, we have not been punished. Christ hath been punished for us; we are pardoned for his punishment, *Esa.* 53.5.

Therefore I agree not with Socinus in this seventh Errour, and(having cleared my self of agreeing with him in any of the seven) am unjustly charged by Mr Walker to be guilty of heresie and blasphemy for holding one and the same opinion with Socinus in all points in the doctrine of Justification.

The

The Iſſue.

THus have you both Mr Walker's charge and evidence, and Mr Wotton's Anſwer in his own Defence thereunto. You exſpect now (I ſuppoſe) in the next place to heare what the Iſſue of it was. Upon the delivery in therefore and view of both compared together, there was by word of mouth further debating of the ſeverall points at large, as well between Mr Walker and Mr Wotton, as by the parties nominated on either ſide among themſelves. Who albeit they agreed not with Mr Wotton in all particulars; and in ſome things then debated were not all of one mind, as in that queſtion occaſioned by Mr Wotton's anſwer to one branch of the laſt Article, to wit, *Whether in the work of redemption the faithfull be conſidered as one with Chriſt, or no:* or in plainer terms, *Whether our inſition into Chriſt in the order of Nature be deemed to precede the work of our redemption, or the work of our redemption in*

the order of nature to go before it: concerning which, being ſomewhat a nice ſubtiltie, they were divided; ſome holding the one part, and ſome the other: yet ſo farre were they from condemning Mr Wotton as guilty of hereſie and blaſphemie in the points above mentioned, as that they profeſſed divers of them, and that ſome of Mr Walker's own choice, no one denying or oppoſing the reſt therein, to have oft taught ſome of them, namely the ſecond, to wit, *That faith is a condition appointed by God to be performed on our part for obtaining juſtification*: which yet Mr Walker affirmed to be a moſt dangerous errour.

In concluſion, it was without further queſtion or contradiction of any of the whole eight then preſent, as well the nominated by the one as thoſe aſſigned by the other, with unanimous conſent generally reſolved and pronounced, that there appeared not to them either hereſie or blaſphemy in ought that Mr Wotton was by Mr Walker convinced to have delivered or maintained.

Which

Which Mr Wotton requiring further to be teſtified under their hands, albeit Mr Walker, perceiving it to be deemed equall and meet, began to ſtorm and flie out, and demanded of them, whether they would take upon them to determine hereſie; whereunto ſuch anſwer was returned as was fit: yet it was accordingly (as of right it ought) yielded unto. The writing by all the eight then preſent ſubſcribed, being committed to the cuſtodie of Dr Bayly, upon promiſe by him made to deliver it to Mr Wotton, when it ſhould by two of the parties, one of either ſide nominated, be demanded of him in his behalf.

Now howſoever the Doctour afterward upon ſome pretences refuſed to deliver it as he had promiſed to do, whether preſſed by Mr Walker to detain it or no, I wot not, himſelf beſt knoweth: yet for the truth of this iſſue, as it hath here been related in the behalf of Mr Wotton, it will plainly appear by the atteſtation of two of thoſe of Mr Walkers party yet ſurviving (for a third is deceaſed,

and the fourth was abſent at the meeting that concluded all) in the very terms enſuing, written with one of their hands, and ſubſcribed by them both.

We whoſe names are underwritten do teſtifie, that the eight Miniſters at the hearing of the foreſaid points in controverſie betwixt Mr Wotton and Mr Walker, and continuing till the end of that meeting (though in every part they aſſented not to every of thoſe Poſitions) under their hands witneſſed, that they found neither hereſie nor blaſphemie in any of them, or to the like purpoſe.

JOHN DOWNAME.

WILLIAM GOUGE

Thus have you faithfully related, upon ground of proof undeniable, the carriage of the buſineſſe between Mr Walker, and Mr Wotton, and the iſſue of the ſame. You have Mr Walker's charge and challenge, together with the evidence produced and given in by him to make his charge good: you have Mr Wotton's defence in way of anſwer thereunto: and you have the verdict and ſentence of ſelect parties appealed to by joynt conſent, delivered upon diligent view and due hearing both of the one and the other; who all ſay in effect, that Mr Wotton did ſufficiently clear himſelf from thoſe foul imputations of hereſie and blaſphemie, that Mr Walker then charged him with; and that Mr Walker failed in making good that his charge then, which with ſo much vehemency and virulency he reneweth now againſt him, yoking him with Peter Abeilard, and with Servetus and Socinus, as agreeing with them in ſuch damnable and deteſtable dotages as they held and maintained, and for which they

they were condemned as blaſphemous hereticks.

The iniquitie whereof, though it may ſufficiently appear by what hath already been related; yet that the Reader may the better judge how equally theſe perſons are here yoked together, it will not be amiſſe (though the matter be but unſavoury) to acquaint him with ſome generall and principall heads of thoſe points, that Abeilardus, Servetus, and Socinus ſtand charged with.

Peter Abeilard, or Balard (for [a] of his name they agree not) whom [b] ſome affirm to have been one of the firſt Fathers of the School-men, and firſt founders of School-divinitie (for [c] Peter Lombard, ſay they, took from him) is by Bernard [d] charged, to have ſavoured of Arius in the doctrine of the Trinitie; of Pelagius, in the doctrine of Grace; of Neſtorius concerning the perſon of Chriſt: to have held [e] Chriſt to be no true Redeemer of us, nor to have reconciled us to God by his death: but to have been an exemplary Saviour; that is, ſuch

a Fr. Ambroſius in Præfat. Apol. pro Petr. Ab.

b Beatus Rhenan. ad Tertull. calce Admonit. ad Lect.

c Joannes Cornub. apud Quercetan. in Notis ad Abeilard.

d Bern. ep. 192.

e Idem ep. 190.

ſuch an one as by his life and death, pietie and charitie, obedience and patience, chalketh us out the way to heaven: and to have broached in his books [f] a number of ſacrilegious errours concerning the ſoul of Chriſt; his deſcent into hell; the power of binding and looſing; [g] the ſacraments of the Church, and by name that of the Altar; of originall ſinne; of concupiſcence; of ſinnes of delight, infirmitie, and ignorance; of ſinne in work and ſinne in will. But he telleth us not what they were.

f *Idem Ep.* 188.

g *Idem Ep.* 193.

Now whether Bernard charge him truly herein or no (which for divers cauſes may be juſtly queſtioned; and the rather for that Abeilard in [h] his Apologie flatly denieth, that he ever wrote taught or once thought the moſt of thoſe points that Bernard faſteneth upon him, and for that [i] Bernard's reports concerning others of thoſe times, ſome whereof were his ſcholars, are not unjuſtly ſuſpected) it is not much materi-

h *Abeilardus in Apologia operibus præfixa: & Epiſtolarum l. 2. ep. 20. Et in Apolog. altera apud Berengarium ejuſdem diſcipulum ep. 17. contra Bern. p. 308.*

i *Legenda Bernardi Epiſt. 195, 196, 240. & in Cant. ſerm. 55, & 56. ſed & Illyric. Catalog. Teſt. Verit. lib. 15. p. 1531.*

all

all to our purpose; the rather for that the charge granted to be true, the more pestilent and blasphemous his errours are found to be, the greater inequalitie will appear in the collation, unlesse the parties collated can be proved to have maintained opinions as pestilent and as blasphemous as his.

But for Servetus and Socinus, the other two, what they held, we have records of sufficient credit.

For Servetus, (from whom Mr Walker borroweth onely one small snip, wherewith to piece up his Parallel) whether his works be extant or no, I wot not; and the better it is, if they be not. But what he taught and maintained, we have taken out of his writings, from Mr Calvine's relation, together with an ample refutation of them adjoyned thereunto.

His chief assertions, among a vast heap of other absurd, prodigious and blasphemous ones, are these: That [a] there is no such Trinitie of persons in the Deitie, as is commonly maintained;

a *Calv. in relat. & refut. error. Servet. Artic. 1. p. 607. col. 2.*

where he brandeth the orthodox tenet and the abettours of it with moſt hideous terms raked up from Hel it ſelf, and too vile to be related, and faſteneth many uncouth and fantaſticall conceits full of impietie and blaſphemie upon the names given in Scripture to the ſecond and third Perſons. That [b] *God in the beginning of the world produced the Word and the Spirit: and began then as a perſon to appear in three uncreated elements and communicated of his eſſence unto all that he then made.* That [c] *This Word being the face and image of God, is ſaid then to have been begotten, becauſe God then began to breed it, but ſtayed for a woman to bear it, untill the Virgin Mary was*; that [d] *then Chriſt was conceived in her womb, of the ſeed of the Word and the ſubſtance of the Spirit: ſo that the Word was then firſt turned into fleſh, and then that fleſh by the Spirit wholly turned into the eſſence of the Deitie*; [e] *and that Chriſt hath now a ſpirituall body, that filleth heaven and earth.* That [f] *The Spirit is a kind of gentle breath, which at firſt proceeded from the Word, conſiſting partly*

b *Ibid.* 657. col. 2.

c *Ibid.*

d *Ibid.* p. 658. c. 1.

e *Ibid.* p. 657. c. 1.

f *Ibid.* p. 658. c. 1.

of

of the essence of God, and partly of a created power: which [g] having moved in the Creation on the face of the waters, and there finding no rest, retired again to heaven, and there stayed, till at the Baptisme of Christ it came down again. That [h] Man is said to be made after Gods image, because the very essence of God is in every man from his originall, and that not in the soul onely but in the body; and that though the devil have by a kind of carnall copulation got into, and possessed himself of the body, yet that the divine essence remaineth still in the soul: which notwithstanding it is by sinne become mortall, and is breathed out into the aire, yet in the regenerate by means of the Spirit it becometh consubstantiall and coeternall with God. That [i] Christ should have come to carrie men to heaven, albeit Adam had never fallen; and that the Tree of knowledge of good and evil was a figure of Christ, whom Adam over-hastily desiring to tast of threw himself and his posteritie into perdition. That [k] None are guilty of mortall sinne, till they be twenty yeare old; because they have no knowledge of good or evil till then,

g Ibid. p. 656 c. 2.

h Ibid. P. 609. c. 1. art. 29. & pag. 658 c. 1.

i Ibid. p. 657. c. 1.

k Pag. 609. c. 2. art. 37. & p. 547. c. 1.

1 nor

l *nor are therefore till then to be catechiſed:* l Pag. 650. c. 2.
m *nor any to be baptized, till they be thirty* m Pag. 642. c. 2.
years old; becauſe of that age the firſt Adam was created, and at that age the ſecond Adam was baptized. That n *Before Chriſts* n Pag. 658. c. 1.
coming the Angels onely, not God, were worſhipped: o *nor were any regenerate by* o Pag. 657. c. 2.
the Spirit: p *nor did their faith regard any* p Pag. 658. c. 1.
more then terreſtriall good things; ſave that ſome few by a propheticall ſpirit might aleaſ off have ſome ſmatch of ſpirituall things. That q *From the beginning, as well* q Pag. 658. c. 2.
Gentiles as Jews, that lived well according to natures guidance, were thereby juſtified; and without faith of Chriſt ſhall thereby at the laſt day attain to life eternall. That r *The Law was given onely for a* r Pag. 652. c. 2.
time; and ſ *that men were then ſaved by* ſ Pag. 655. c. 1.
the obſervation of it; which was then obſerved, when men did what they could, who might therefore glorie then in their works, being juſtified wholly by them: but t *that* t Pag. 652. c. 2.
men are not now to be ſcared with it. That u *Faith is nothing elſe but to believe Chriſt* u Pag. 658. c. 2.
to be the Sonne of God: and v *to juſtifie, no-* v Pag. 656. c. 1.
thing, but to make a man righteous, who

was

x Pag. 658. c. 2. *was sinfull before: and that* [x] *we are now*
z Pag. 633. c. 1. *justified, partly by faith, and partly by works.* That [z] *On Gods part there is no promise required unto justification: nor doth faith depend upon any promise of God,*
* Pag. 654. c. 2. *or hath any respect thereunto:* in regard whereof * he scoffeth at those that build their faith upon Gods promises, or that
a Pag. 651. c. 2. & 654. c. 1. mention them in their prayers. That [a] *There is a perfect puritie in every holy*
b Pag. 655. c. 2. *action; and such as may endure even the extreme rigour of Gods justice.* That [b] *Abraham was indeed justified by works: howbeit, that his believing is first said to be imputed to him for righteousnesse, and he said to be just for one act of faith;* (the place by Mr Walker produced) *as if a prince out of his favour regarding his souldiers mind and good will, would be pleased to accept the good endeavour for the thing fully performed: and so Abraham was therefore by God deemed just, because by his believing it appeared that he stood well affected to acquire a commendation of righteousnesse by his good works. Which is all,* saith Calvine, *that he ascribeth unto faith, either in us, or*

in

in him. [c] *Whose faith*, also he saith, *as of others before Christ was no true faith but a figure of true faith, and the righteousnesse imputed to him no spirituall but a carnall righteousnesse, and insufficient; not a truth, but a shadow; and the imputation of it but a type of the great grace of Christ to us.* [c] Pag. 655 c. 2. & p. 658. c. 1.

And thus much, if not too much, of Servetus his blasphemous and prodigious dreams and dotages: for I have raked overlong in this filthy sinck, in this stincking puddle, which till upon this occasion I never pried or peered into before, nor, it may be, should ever have done but for it.

Socinus remaineth, whose positions what they were, may appear by his writings yet extant, and in the hands of too many; by means whereof it is to be feared that they do the more hurt. The principall of his tenets, though not so prodigious as those of Servetus, yet blasphemous and vile enough, are these: He denieth not [d] Christs deity and eternity onely, with [e] Arrius; but [f] his existence at all also before he was conceived

[d] *Socin. in Evang. Joan. c. 1. v. 1. p. 4, 5.*
[e] *Epiphan. har. 69. & Aug. har. 49.*
[f] *Socin. in Joan. 1. 1. p. 7. & ad Cateni objects. art. 2.*

by the Virgin Mary, with [f] Photinus; and ſo maketh him [h] a mere man. He denieth Chriſt to have been [i] a redeemer, or to have wrought any redemption, or to have paid any price or ranſome unto God for us, truly and properly ſo termed; or that [k] by his ſufferings any ſatisfaction at all was made unto God for our ſinnes; or that [l] God is thereby reconciled unto us; or that [m] thereby he merited ought from God either for himſelf or for us. That [n] he is therefore onely called a *Saviour*, and is ſaid *to ſave*, partly [o] becauſe he teacheth us by his doctrine, and [p] ſheweth us by his practice the way to life eternall, and [q] confirmeth the ſame to us by the miracles that he wrought, and [r] by his dying and riſing again from the dead; and partly, [s] becauſe he hath power given him by God to make the ſame good unto all that believe in him: That [t] to believe in him is nothing elſe but to obey him, or to keep his precepts under hope of eter-

f Epiphan. har. 71. & Aug. har. 44
h Socin. in Joan. 1. 14. p. 35, 36.
i Socin. de Chriſto Servatore l. 2. c. 1. & 2. per totum.
k Ibid. l. 1. c. 1. p. 1. & l. 2. c. 17. p. 145. & l. 3. c. 2. p. 317, & 321.
l Ibid. l. 1. c. 7. p. 76. & l. 2. c. 2. p. 120. & de Offic. Chriſt. art. 38, 39.
m De Chriſt. Serv. l. 3. c. 5. & de Juſtificat. ſynop. 1 p. 4.
n De Chriſt. Serv. l. 1. c. 1. in vio.
o De Chriſt. Serv. l. 1. c. 2. de Offic. Chriſt. art. 5.
ad object. Cuteni, art. 9.
p Ad Cuteni object. art. 14.
q De Chriſt. Serv. l. 1. c. 3. de Offic. Chriſt. art. 35.
r De Offic. Chriſt. art. 36, 37. & de Chriſt. Serv. l. 1. c. 5.
s De Chriſt. Serv. l. 1. c. 6. & de Offic. Chriſt. art. 45.
t De Chriſt. Serv. l. 4. c. 11. de Offic. Chriſt. art. 42. ad Cuteni object. art. 17.

nall

nall life thereby to be obtained; and that this is the very [u] form and essence of justifying faith; and that [x] for so doing a man is justified and accepted to life eternall; and that [y] it is therefore in our power by our good works to attain thereunto. This is the summe of his doctrine concerning mans justification and salvation; wherein also I am the briefer, because much of it hath been laid down before.

u *De fide & oper. ad q. p.58. & ad q.3.p.60. in Notis ad Dial. N.N. n.16.*

x *De Christ. Serv. l.4.c. p.462.c.2. & p.463.c.*

y *De fide & oper. ad q. p.62.*

Now whether Mr Wotton or Mr Godwin do conspire and concurre with Peter Abeilard, Servetus and Socinus in these their blasphemous dotages, and are therefore justly yoked with them by Mr Walker or no (it concerneth not me) let others try and determine. But for Mr Wotton his own defence of himself herein, and the censure of others by Mr Walker himself appealed to, [a] which he cannot therefore in equity go from, I have faithfully delivered; being confirmed by the attestation of those whom he cannot except against, being men of his own choise, and of sufficient credit

a A sententia ex compromisso aditi appellari non posse, sæpe rescriptum est. *Anto. Imp. Cod. l. tit. 55. leg.* A sententia arbitri partium voluntate electi non appellatur, *Jo. Al. dicæolog. l.3.c.55.n.15.* Ab electis judicibus appellare non putamus licere, *Bern. ep. 180.*

and good eſteem otherwiſe. And as for Mr Godwin, to me a mere ſtranger in regard of any acquaintance, one whom I never heard or ſaw to my knowledge, ſave once of late occaſionally at the funerall of a friend, nor know certainly what he holdeth or hath taught, I ſay no more, but as they ſometime of their ſonne, [b] *Ætatem habet*, he is old enough, and (for ought I know) able enough to anſwer for himſelf: and he ſurviveth yet ſo to do if he ſee good.

[b] Joh. 9.

But whether Peter Abeilard ever moved this Queſtion which Mr Walker ſaith he was the firſt mover of, to wit, *Whether faith, or the righteouſneſſe of Chriſt be imputed in the act of juſtification*, is to me a great queſtion. And Mr Walker's reading herein (as, I confeſſe, it may well be) is better then mine, if he can ſhew where either he did ever handle it, or is reported ſo to have done. Nor do I find in all Mr Calvines large relation and refutation of Servetus his blaſphemies, where ever he propounded or maintained any queſtion in ſuch terms, as this by

Mr

Mr Walker is here conceived in. For Socinus, it is true, that in profecution of his diſcourſes, wherein he laboureth to prove Chriſt to be ſuch a Saviour onely as was out of him before deſcribed, he is inforced to acknowledge, that Faith, ſuch as he meaneth, that is, *Obedience to Chriſts commandments doth juſtifie, without relation to ought done or ſuffered by Chriſt, any ſatisfaction made by him, or merit of his*; neither of which he acknowledgeth: And the like may be deduced from what Servetus held, (though his aſſertions, as Calvine alſo well obſerveth, are found oft to enterfere, and to croſſe one another) and from that alſo that Abeilard is by Bernard charged to have held.

But if Mr Walker will father this upon him concerning the deniall of the Imputation of Chriſts righteouſneſſe, becauſe from his poſitions it may be deduced, he might have riſen a great deal higher, and have fetched in Simon Magus, Ebion, Cerinthus, Marcion, Manes, and a whole rabble of old hereticks (and out of the

ancient ſtories of the Church made a liſt as large almoſt as his book is long) from whoſe peſtilent poſitions the ſame might as well be deduced, as from thoſe things that Abeilardus and Servetus maintained.

Again, neither is this ſufficient to prove a point to be hereticall and blaſphemous, becauſe it may be deduced from aſſertions of that nature: for if we ſhall condemn as hereticall and blaſphemous, whatſoever by neceſſary conſequence may be extracted from thoſe dotages that ſome blaſphemous hereticks have held, the like cenſure may then, yea muſt then be paſſed upon many orthodox tenets, in the negative eſpecially, maintained by us againſt the Church of Rome, ſince that they follow neceſſarily from thoſe grounds that by ſuch hereticks have been held. For example: *That Chriſts body is not really preſent in the Sacrament, nor is ſacrificed and offered up to God in the Maſſe*, doth neceſſarily follow from the opinion of [c] Eutyches and others, who maintained the humane na-

[c] *Aug. hær.*

ture of Christ to be swallowed up into his Godhead; from the dotages of [d] Simon, [e] Saturn, [f] Basilides, and many more, who held that he never suffered at all; of [g] Apelles, who held that his body was dissolved into the foure elements; of [h] Seleucus, [i] Manes, [k] and Hermes, that held it fastened to the starres, or lodged in the sunne: *That there is no purgatory, nor use of invocation of Saints, or of singing masses for souls deceased*, followeth necessarily from the opinion of [l] the Sadduces that held no spirits, and from the [m] Psychopannychites dream of the souls sleeping till the last day; which in effect therefore, the sequestration of them at least from the divine presence till then, that Chamælion Spalatensis [n] pretended the rather to maintain, because by it those Popish errours would be easily and evidently overthrown. For who is so meanly versed in the art of reasoning as not to know, That [o] the clearest truths may be deduced from the grossest falshoods that may be. As, grant a stone to have life, and a

d *Aug. hær.*
e *Epiphan. hær. 23.*
f *Idem hær. 24. & Aug. hær. 4.*
g *Epiph. hær. 44. & Aug. hær. 23.*
h *Aug. hær. 59.*
i *Aug. ibid.*
k *Epiph. hær. 66.*

l *Act. 23. 8.*
m *Calv. adv. Psychopann.*
n *In concione coram Jacobo Rege.*
o Ψεῦδος μὲν ἀεὶ ἀνάγκη διὰ ψευδῶν συλλογίζεσθαι, τὸ δ' ἀληθὲς ἐστὶ καὶ διὰ ψευδῶν συλλογίσασθαι, *Arist. Topic. l. 8. c. 4.* Ex falsis falsum, verúmque aliquando sequetur. Ex veris poterit nil nisi vera sequi

man to be a ſtone, and it will thence follow, that a man hath life. And yet were it abſurd from hence to conclude, that whoſoever holdeth the latter muſt needs either concurre in judgement with thoſe that ſhould maintain the former; or hold any falſhood, much leſſe any abſurdity, though thoſe poſitions that inferre it be both falſe and abſurd.

And let Mr Walker conſider this calmly and ſeriouſly with himſelf: He hath put down this in his Parallel for an hereticall and blaſphemous aſſertion, *That Faith* [*in Chriſt*] (for ſo he muſt needs mean) *is a condition appointed by God to be performed on our parts for the obtaining of Juſtification.* Now ſhould any man hereupon enter an action againſt Mr Walker, accuſing him as guilty of Judaiſme, Paganiſme and Mahumetaniſme, would he not, think we, make grievous complaint, yea with open mouth cry out and exclaim of extreme injury done him? Yet is it as clear as the light at noon-day, that whoſoever ſhall deny Faith in Chriſt to be a condition appointed by God to be

per-

performed on mans part for the obtaining of Juſtification, ſhall have all Jews, Pagans, and Mahumetans concurring therein with him, as in a point naturally flowing and neceſſarily following from what they hold.

To go yet a ſtep further; Suppoſe a man do concurre with ſuch hereticks as have been ſpoken of in ſome point, be it a truth or an errour that is held and maintained by them, will it thence follow that he conſenteth to them and agreeth with them in all things, or in ſuch blaſphemous opinions as they otherwiſe hold? And here Mr Walker's candour may well a little be queſtioned. To prove Mr Wotton to hold one and the ſame opinion with Servetus in all points concerning the doctrine of Juſtification, he produceth onely this one ſaying of Servetus, *For one act of Faith was Abraham righteous.* Whether he have proved Mr Wotton to have ſaid the ſame or no, is not now materiall, and I leave it to be judged by what himſelf hath ſpoken for his own defence in way of anſwer there-

unto

unto. But ſhould a man, putting in a croſſe interrogatorie, demand of Mr Walker Whether he hold that Chriſt hath fulfilled the Law for us or no? I doubt not but he would anſwer in the affirmative, That he hath. And the very ſame thing in the very ſame words is found by Calvin related out of Servetus, [a] *The carnall people*, ſaith he, *might glory in their deeds, but we may not but in the croſſe of our Lord Jeſus Chriſt:* [b] *We may onely relate the facts of Chriſt, who hath wrought all our works for us, by fulfilling the law for us when we could not do it our ſelves.* Yet I ſuppoſe Mr Walker would take it in very ill part, and well he might, if any ſhould thence conclude, That Mr Walker therefore doth in all points hold one and the ſame opinion with Servetus concerning the doctrine of Juſtification.

Again for Socinus; he maintaineth, that [c] *To juſtifie is a term of judicature*; that, [d] *it ſignifieth not to make a man inherently righteous, or to infuſe righteouſneſſe into*

a Carnali populo licuit in ſuis factis gloriari, nobis autem non licet niſi in cruce D. N. J. C.

b Solùm licet nobis Chriſti facta narrare, qui omnia opera pro nobis operatus eſt, & legem implendo pro nobis, cùm non poſſemus id præſtare, *Serv. l. 2. de Leg. & Evang. apud Calv. p. 655. col. 1.*

c Eſt verbum hoc *Juſtificationis* juridicum, in quo jure nemo juſtus efficitur, ſed pronunciatur, *Socin. de juſtif. fragm. ſect. 1. p. 45.* d In hac diſputatione non ſignificat juſtum facere, *Idem ibid.*

him; but [c] *to deem him, repute him, pronounce him righteous; that* [f] *they do amisse that confound justification and sanctification, the one with the other;* that [g] *That faith whereby we are justified is not a bare belief or assent unto the truth of Gods word;* that [h] *Neither faith,* [i] *nor works, believing in Christ, or obeying him, are the meritorious causes of justification;* or [k] *do or can, in regard of any worth in them, merit ought at Gods hands:* [l] *nor doth faith it self justifie by any force of its own.* And all these points do our writers generally maintain against the Papists; yet never, that I know, was any Papist so shameless (and yet shameless enough are they) as to condemn

[c] Justificari nihil aliud est, quàm pro justis haberi, *De justif. tract.* 1. p. 6. Justificat, i. justos pronunciat, *De justif. thes.* 4. p. 9. Certissimum est *justificationem* in sacris literis aliud nihil significare quàm justum pronunciare, & pro justo habere, *Idem in notis ad Dial. N. N.* n. 18. & n. 55.

[f] Autore Dialogi sæpius notat, quia justificationem cum vitæ sanctimonia sive justitia & sanctitate, quâ quis præditus est, confundit, *Num.* 1. n. 18. & n. 31. & n. 46. & n. 55. & n. 59. [g] Credere Jesum revera esse Christum Dei Filium, &c. non est revera ea fides, quæ nos Deo ad vitam æternam gratos efficit, *De fide & oper. quæst.* 1. p. 55. Neutrum horum, Credere Jesum esse Messiam, Et verbis ejus fidem adhibere, est fides illa quâ revera justificamur, *Ibid.* q. 2 p. 57. 58. Fides, quâ credimus Dei promissa esse vera, non est revera ea fides quâ justificamur, *In notis ad Dial.* n. 16. [h] Fides, sive obedientia quam Christo præstamus, nec efficiens nec meritoria causa est justificationis atque æternæ salutis, nec eam per se meretur. *De justif. Thes.* 5. & *ad Cuteni object. art.* 8. & *de fide & oper. q.* 4. p. 62. Credere vera esse quæ Deus vel Christus dixit, non est fides quâ justificamur. *De Christ. Serv.* l. 4. c. 11. p. 554. c. 1. & p. 558. c. 2. [i] Ex merito ipsorum operum nequaquam justificamur, *De justif. Thes.* 5. Non sunt meritoria, & suâ vi hominem justificantia, *De justif. fragm. sect.* 7. p. 50. [k] Nulla esse opera, quæ tanti sint, ut propter ipsorum meritum justificari possimus, *De justif. fragm. sect.* 7. p. 48. [l] Fides in Christum non propriâ vi justificat, *De Christo Servat. l.* 4. c. 11. p. 560. c. 1.

them

them therefore for Socinian hereticks, or to charge them to agree with Socinus and his followers in all points concerning the doctrine of justification.

Again it is by Socinus held and maintained, that [m] *justification consists in remission of sinnes*, which for my part I deem erroneous, and suppose that elsewhere I have evidently shewed it so to be; howbeit [n] Calvine, [o] Beza, [p] Olevian, [q] Urfine, [r] Zanchie, [s] Piscator, [t] Pareus, [u] Musculus, [x] Bullinger, [y] Fox, and divers others of great note and name, yea [z] whole Synods of ours are found so to say; and yet were these men never yet, that I ever heard or read, for so saying

m Formalis justificatio nostra coram Deo fuit & semper erit remissio peccatorum nostrorum, *Socin. de fide & oper. q.1. p.56.* Justificatio nostra nihil aliud reipsâ est, quàm peccatorum deletio, *Ibid. q.3. p.60.*

n Justitiam Paulo nihil esse, quàm remissionē peccatorum *Calvin. in Rom.4.6.*

o Potita est omnis justificatio in in remissione peccatorum, *Beza de Cœna Dom. p. 175.*

p Justificatio consistit in gratuita remissione peccatorum, *Olev. in Rom. 4. 6.*

q Idem sunt justificatio & remissio peccatorum, *Ursin. explic. catech. q.60. sect. 3.*

r Idem sunt, remissionem peccatorum consequi, & justificari, *Zanch. miscel. l. 2. de remiss. pecc. thes. 10. p. 329.*

s Justitia imputata nihil est aliud quàm remissio peccatorum, *Piscat. Thesaurol. 1. loc. 15. thes. 14.*

t Consistit in remissione, tectione, non-imputatione peccatorum: hæc est ejus forma privativa & positiva, *Pareus in Rom. 4. 6. observ. 2.* Deus propriè justificat, cùm absolvit gratis, remittens peccata propter meritum Christi, *Ibid. ad v. 5. obs. 3.* Justificationis causa formalis est remissio peccatorum, *Idem cont. Bellarm. de justif. l. 2. c. 1. p. 365.*

u Justificatio nihil est aliud quàm remissio peccatorum parta per sanguinem Christi, *Muscul. in Joan. 3. 18.*

x Quid aliud est justificatio quàm peccatorum remissio? *Bullinger. in Rom. 4. 8.*

y Justificatio constat propriè peccatorum remissione, *Fox de Christ. gratis justif. l. 3. p. 383.*

z Credimus totam nostram justitiam positam esse in peccatorum nostrorum remissione, *Confess. Gallicanâ, art. 18.* Credimus peccatorum nostrorum remissione unicâ totam nostram justitiam coram Deo contineri, *Confess. Belgicâ, art. 23.*

ing condemned as hereticks, much leſſe as blaſphemous hereticks, but had in high eſteem, as their worth, parts and works well deſerved, by thoſe that therein diſſented from them.

I will adde but one inſtance more, Socinus in the very entrance into his *Treatiſe of Chriſt the Saviour* affirmeth, that [a] *God might if he had pleaſed, without breach of his juſtice, have pardoned mans ſinne freely, without any ſatisfaction required:* and the ſame he [b] after again preſſeth and proſecuteth in his enſuing diſcourſes. Whether this be an errour or no, I ſtand not now to diſcuſſe. Vorſtius herein concurred with Socinus; and [d] is for the ſame reproved by Toſſanus; Grotius likewiſe for [e] affirming the ſame is [f] taxed by Ravenſpergerus; [g] defended by Voſſius, who citeth Divines not a few, both old and new, ſaying the ſame: And it is maintained, to paſſe by all

a Poteſt Deus de ſuo jure, quantum velit, dimittere, *Socin. de Chriſto Serv. l. 1. c. 2. p. 4. c. 2.* Sicut potuiſſet homines, licèt peccantes, morti æternæ non mancipare, ſic ex illius imperio eximere, & quidem jure, ſuâ ſolâ voluntate poteſt, *Ibid. pag. 5. c. 1.*

b Potuit Deus peccata nobis jure ignoſcere, nullâ à quoquam pro ipſis verâ ſatisfactione acceptâ, *Ibid. lib. 3. cap. 1. pag. 306. cap. 1. & pag. 309. cap. 1.* c *In ſcripto Poſter. ad Toſſanum.* d *In reſcript. ad Voſſium.* e *De ſatisfactione Chriſti adv. Socin. c. 3.* f *In judicio de Grotii libr. G. 2. p. 2. & G. 3.* g *In Reſponſ. ad judic. Ravenſp. cap. 28.*

others,

others, by [h] Calvine, [i] Muſculus, [k] Zanchie, [l] Grineus, Faius, [m] Caſman, [n] Tilenus, [o] Franzius, [p] Smigleſius, and our reverend Dr [q] Twiſſe; yet I am perſwaded that no wiſe or diſcreet man at leaſt will hence conclude any of theſe to be therefore Socinian Hereticks.

h Poterat nos Deus verbo aut nutu redimere, niſi aliter noſtrâ causâ viſum eſt, *Calv. in Joan.* 15. 13.

i Si ſic juſtus eſt Deus, ut ſine detrimento juſtitiæ ſuæ miſericors eſſe nequeat; ſi ſic, inquam, juſtitiæ ſuæ obſtrictus eſt, ut non liceat ipſi, quorum vult miſereri & à peccatis abſolvere reos, quod tamen permultos ſibi principes & magiſtratus liberè permittere videmus, conſequitur, non tantum illi poteſtatis eſſe in ipſius creaturas, quantum eſt homini in ſuos ſubditos, quâ re quid poteſt magis impium cogitari? *Muſcul. in Loc. commun. de juſtif. c.* 3.

k Deus ſervare nos póterat ſólo ſuo imperio, peccata ſimpliciter ex ſua miſericordia condonando, *Zanch. de Incarnat. Chriſt. l.* 2. *c.* 3. *queſt.* 1.

l Though it be not lawfull for a man to juſtifie the wicked, yet God may do it, that is above all law: and the reaſon is, becauſe God hath right and power to forgive ſinnes, becauſe they are committed chiefly againſt him. *Grineus and Faius, Willet on Rom.* 4. 5. *queſt.* 14. *n.* 2.

m Concedimus juſtitiam punientem peccata, & miſericordiam ea condonantem, utramque eſſe liberrimæ Dei voluntatis effectum, *Caſman. Anti-Socin. part.* 2. *c.* 1.

n Reſtituere ſive recreare hominem non minùs liberum Deo fuit, quàm creare: peccatum ſolo imperio tanquam nubem tollere poterat, *Tilen. diſput. de Incarn. fil. Dei.*

o Potuiſſet omnino Deus primos parentes & omnes homines ex mortis imperio eximere & in gratiam recipere, ſolâ voluntate citra Mediatoris ſatisfactionem ullam, niſi priùs & antè protuliſſet decretum ſuum comminatorium, *Franz. diſp. de Sacrif.* 14. *theſ.* 53.

p Utrumque Deus potuit, & abſq; ulla ſatisfactione, & cum ſatisfactione peccata nobis remittere: de facto tamen eligit hoc poſterius, *Smigleſ. de ſatisfact. Chriſt. adv. Smalcium cap.* 11.

q Sine dubio potuit Deus, ſi ſic ei viſum fuiſſet, Adæ peccatum, aut ipſi condonare, aut in ipſo tantùm ulciſci, poſteríſque omnibus gratiam ſalutarem, eo neutiquam obſtante, liberè gratificari, *Twiſſ. in Vindiciis Gratiæ, Poteſt. ac Provid. Dei. de Prædeſt. lib.* 1. *part.* 1. *ſect.* 4. *digreſſ.* 4. *cap.* 3. *pag.* 39. *col.* 2.

And Mr Walker might do well to be better adviſed before he charge his Chriſtian brethren and fellow-labourers in the work of Gods Miniſterie, with theſe

theſe odious imputations of *hereſie* and *blaſphemie*, (then which what can be more hainous, more hideous, being taints of the deepeſt die?) upon ſuch weak and unjuſtifiable grounds as theſe are.

To conclude, if any ſhall demand of me why I have undertaken this office (which from ſome, I know, I ſhall have ſmall thanks for) and why I thruſt my finger needleſſely into the fire? the anſwer is ready from what already hath been ſaid; I am the onely ſurviver for ought I know (for Whether Mr Hicks be ſtill living or no, I am not certain) of thoſe that were on Mr Wotton's part entruſted and employed in this buſineſſe, and I could not therefore do leſſe for ſo worthy a ſervant of God, and mine ancient acquaintance; whom I alwayes reverenced while he lived as a man deſerving ſingular reſpect for his pietie and learning, and zeal for Gods cauſe, which his works left behind him do ſuffici-

1 *An anſwer to a Popiſh Pamphlet, or Articles tending to prove the Proteſtants Religion to conſiſt of palpable abſurdities and notorious errours.*

A triall of the Romiſh Clergies Title to the church againſt A. D.

A defence of Mr Perkins his Reformed Catholick, againſt W. B. Runne from Rome, of the neceſſitie of departure from the Church of Rome. Sermons on part of the firſt Chapter of S. Johns Goſpel. De Reconciliatione peccatoris libri 4.

ently

ently manifeſt, and will teſtifie to enſuing poſteritie, and both do and ſhall ſtill honour deſervedly the memorie of him now deceaſed, and at reſt, I doubt not, with the Lord, enjoying the reward of his religious pains taken in his Maſters work; then to teſtifie what I then heard and ſaw, was a party in, and ſubſcribed to with others; and to ſecond the pious intents of his ſonne, who treadeth carefully in his fathers commendable ſteps, deſirous to publiſh what in his fathers papers he found for the vindicating of his poſthumous name and reputation, as dear unto him as his own, with this Preface and Poſtſcript adjoyned thereunto.

I ſay no more, but wiſh onely *Veritatem cum Charitate*, that Truth may with Charitie be purſued on all parts. So grant, good Lord, for thy Chriſts ſake, now and ever. Amen.

FINIS.